THE

MONTHLY JOURNAL.

VOL. II.] BOSTON, FEBRUARY, 1861. [No. 2.

HALF A DAY OF THE NEW-BEDFORD CONVENTION.

[We think our readers will be pleased to read the following phonographic report of the sayings and doings at New Bedford, last October, during part of one day. The Committee had a reporter present, who has given us the following daguerreotype of the Convention. Certainly it was a rich day, full of thought and action. Even this small part of it occupies much of our space; but for once, perhaps, it is well to see an account in full of such an interesting time. We publish it by the special and earnest desire of the Committee of Arrangements.]

REV. EDWARD E. HALE, on behalf of the Committee on Arrangements, stated the second subject, and their view in proposing it. As stated in the call of the meeting, the subject is this: "Can any new organization be formed which shall bring religious influences to bear more closely on the social evils which are stimulated or created by modern civilization?"

This subject might seem to some too broad for profitable discussion, and to some too narrow. The Committee, however, had been led to propose it in conformity to the almost unanimous expression of those who had favored them with counsel; for they had found, as they received suggestions from different quarters, that, whatever else their friends wished to bring before the Convention, every one wished to urge the necessity of more prompt and effi-

cient working organization. In conformity to very earnest appeals, and to their own sense of the importance of the West in our present work, they had singled out that branch of our duty as a special topic for consideration. He did not think that we necessarily left that topic by discussing now the methods of going to work in that field or in other fields.

The suggestion, however, of a subject so comprehensive as the methods of organization for the religious work of the time, had hindered the Committee in their wish to open the subject by an essay from a layman. Gentlemen interested in one branch of the action desired did not like to commit themselves to discussions of another; and some unsuccessful applications, therefore, had been made to gentlemen whose engagements or whose modesty prevented their compliance with the wish of the Committee. He trusted, however, that the members of the Convention would enter no less promptly upon the several questions which were really combined in that now offered for discussion; for the question, as proposed, ought to call out those who are especially interested in bringing religion to bear on the great substratum of society, which is now scarcely reached at all by our ecclesiastical organizations. Our congregational arrangements of the older sort meet the purposes of these persons, who are now, in a certain sort, religious persons, if they happen to belong to the more fortunate classes of society. But it is certainly true, as somebody has said, that religion now gets addressed chiefly to well-dressed people; the gospel gets presented to those who want to hear it, and not to those who do not; and this question is framed to call forth the suggestions of persons who wish for better organization to meet that difficulty. Again: our missionary organizations are satisfied with sending pastors only where pastors are asked for, instead of sending

them to "preach the gospel to every creature." Whoever is interested in improving that policy is interested in this question of organization. Thirdly, all those persons who consider that our congregations are lacking in what is called "church life;" that something is needed to call out from the individual worshipper more personal work in the charities of the church, and closer personal union in its public devotions, — ought to bring his contribution to the discussion of this question of organization.

With views as extensive as these, the Committee had introduced this question. It was not too broad a question, they believed, if the brethren would confine themselves fairly to it. It was not too narrow a question for interest, if they would discuss it in reference to those practical matters which they had most at heart. The Committee ventured to ask, that brethren would discuss it without allusion to the failures of individuals, — without that sick introspection which can do nothing but contemplate our own past errors. They believe the discussion will be interesting and profitable, if the brethren will enter into it with the resolution to forget the things which are behind, and press forward to those things which are before.

Rev. Crawford Nightingale, of Groton, agreed with John Wesley, that "no preacher can accomplish much by preaching alone." He must go into the homes of the people. We want such a change in our organizations as shall bring the people together. We want meetings where the people shall meet and talk, and discuss what needs to be done. Our business meetings sometimes fail; but, if we take a social interval, we come back and find that the business has been done by our coming to a mutual understanding of it. We ought to express, not only our love to God, but our fellowship with each other.

The Christian congregation that comes together and disperses without any manifestation of fellowship is not a Christian congregation ; it is not even an aristocracy: it is a snobocracy, and should be abolished.

Rev. James Freeman Clarke. — Mr. President, I would like to say one word upon this subject of organization. I am not going to spend any time in criticism of our body, or in finding fault with our present condition ; because there are able and willing friends here to do all that. We have already been told to-day, that there was not a minister in our pulpits who was able to speak the truth ; and we have been told that we had not the least missionary spirit among us, and did not know what it was ; and now we have been told that our worship was a lie. I think that may answer for self-criticism, for to-day ! I remember, that, after our last autumnal meeting, an article appeared in the "Independent," written by an Orthodox gentleman who was there, who said that the amount of self-criticism in that Unitarian meeting was perfectly appalling and incredible ! He spoke the plain truth.

We want organizations ; I think we want *more* organizations : but, to organize to advantage, we must have something to organize. If we have no *spirit*, there is no need of having any *body*. Organization, as I understand it, is a body suitable to carry out into action certain spiritual tendencies and appliances already existing. If it be true that there is no love, no faith, no life, among us, then there is no need of organization, because there is nothing to organize ; but if there be in our denomination any love, any faith, any life, any hope, any conviction (as I am inclined to think there is a little), then it is desirable we should find out some way to organize. We want to organize the

faith and the life we have among us for missionary purposes. That is to say, we perceive that there are two classes: we will say, a degraded class of our brethren and fellow-men, and a sceptical class of our brethren and fellow-men, who need to be reached, and whom, perhaps, we can reach. How can we organize our churches so as to reach those two classes?

First as to the degraded class: how can we get at them? One way in which we can reach that body of our fellow-men who are in a degraded condition (the degraded class in our cities) has been tried by what is called the "Ministry at Large." That is an organization which has now been in operation, and pretty effectually, for a number of years; and, I think, successfully. Although I do not think the principle is exactly the true one, yet I think, that, on the whole, the motive is so good, and the end is so good, that it has been to a very considerable degree successful. I think that if we take pains to go and look at the record of the Ministry at Large, wherever we have one, we shall find that a great deal of good is being done; and one evidence of it, to my mind, is this, — the ministers at large are contented and happy in their work. When they have entered upon it, we do not find them running about, and wanting to give up this situation, and take another. Wherever you find a man in the Ministry at Large, no matter how ill adapted to it he may have seemed at the beginning, he sticks to it, and enjoys it. Still there is something else wanted, I think, in our cities. We want churches that shall not be chapels for the poor, but *free churches* for poor and rich, — for everybody. I do not think we ought to make these distinctions between rich and poor. We want churches with open doors, with free seats, — unhired, unsold, — to which all can be invited; and then we want men to stand in the pulpits of those churches, or on the plat-

form before the seats, who shall be able to say something that shall bring men in. It is not enough to open your doors, if you do not have an attraction. A good attraction, it seems to me, is to have a man to speak: better find an eloquent man if you can; better find a man who has not a mere clerical habit about him if you can; who, during the week, has been into every hole and corner and crevice of the city, where the most miserable, abandoned, and forlorn men and women are to be found. Let such a man go into the pulpit on Sunday, and he cannot fail to be interesting: it is impossible for him not to be. Just take the example of Gough. What is the secret of his marvellous eloquence? He has some dramatic talent, no doubt; some adaptation for public speaking, God-given: but, above every thing else, he has something to say. He knows what he is talking about. He has been among the people, who know him; and he brings those stories which make the tears run from every eye. Now, if we can have an organization that shall open a church in every city, and have a man to stand in the pulpit whose business it shall be, not to preach (let that be his play); whose business, whose work, it shall be to go during the week where the most wretched and forlorn of our fellow-beings are, to see them and know them, and then go to the church and tell his story on Sunday, — I think that is the way in which we shall reach that class.

Then as regards the other class, — the sceptical class. You go into any one of the cities of this country, especially into any one of those cities where there is no Unitarian church, — take, for instance, the city of Cleveland, where there is no Unitarian society at present, — and you will find a great many of this class. I happen to be acquainted with those cities; I know a great many people in them; I am called to spend considerable time in the various West-

ern cities. And the thing that strikes me is this: I meet with a large class of intelligent, well-meaning people, who are utterly hardened, cold, and dead on the subject of Christianity; who do not know or care any thing about it, and do not know that there is any thing to feel or care about. This is the sceptical class. But they do not like it; they do not take any pleasure in it. Let a man speak to them who can touch their minds and hearts, and make them feel that there is something there, and they bless him for it. How are they to be reached? We try to find missionaries to send out to them; but it is very hard to find missionaries to send to any of those places. I was thinking, while Brother May was speaking, that, if some of us could advertise in the Boston papers that we were ready to give what theological instruction was necessary to a class of from twenty to thirty young women who wanted to go out as missionaries to preach Liberal Christianity, we should probably have our choice among the best female minds in the community for this missionary work. Here they all are, you see: they have not been picked from. Here are the women, as Brother May has said, longing to do some work; glad and grateful to anybody who will give them the chance to do it. I suggest that as one method. I am ready to be one to join with Brother Hale, or any one else, and call upon the women to come and prepare themselves to be missionaries to carry Christianity to this sceptical class.

But there is another way; there is another kind of organization. I would like to have connected with every one of our churches an organization of men and women, — call it a "Christian Union," if you please, — whose business it shall be to do missionary work; whose business it shall be to carry Christianity where it is wanted; who shall unite with other like bodies in these other churches; — a

"Christian Union" in every church in fraternal relations with other "Christian Unions," which shall have their common organization, but meet for work, not for talk; and their work shall be to send missionaries to this, that, and the other place in the land where they are wanted; — special Missionary Unions, with a special work, — to find a person, and send him and sustain him where the work is to be done: send a man, if a man can do it best; send a woman, if a woman can do it best.

We have bodies in our cities called "Young Men's Christian Unions." Strike out "young," strike out "men." We don't want *young* men only; we want young and old men: we don't want men only; we want men and women, and we want them for that purpose. That is a Christian Church. We call it a "Christian Union:" it is really a Christian Church. It is more of a Christian Church than the church it is connected with, provided the church is in the debilitated, lethargic, and forlorn state which has been described here, — doing nothing.

If this body is united for the purpose of carrying Christianity where it is wanted, then it is exactly upon the model of the original Christian Church. I suppose the original Christian Church in every place was formed for that purpose. That is the purpose of these organizations: they unite together for this work, act for this end. They have a special work to do; they are organized in relation to that special work: and they send whom they can send where the need is, and they keep their eye upon that need everywhere. They look for what is wanted, and they grow necessarily. Look at the basis! See how broad it is! It is not a *Unitarian* Union: it is a *Christian* Union. We have often met in Convention, and asked how we could get rid of that word "Unitarian." We want to get rid of it: it is a narrow word; we want a broader

word. We can get rid of this word by adding, not subtracting. It seems to me that the practical way to get rid of any evil is, not to go at it and try to crush it out, but to put something else in its place. Do not waste your time in pulling up the stump: plant another tree.

Having made these two suggestions, I will say no more.

Rev. Dr. Stebbins, of Woburn, thought there was no question about the practical interest of this subject. The question before us was, how we could expand ourselves, and do more work, — something beyond supplying our own minister, keeping our churches in repair, and going to church at least once in a Sunday. If we already had any organization suitable to effect the desired ends, he preferred making use of it, rather than to adopt any thing new. He showed that the American Unitarian Association was fully competent to do what was necessary, and he advocated infusing new life into it. One of the best methods of infusing such life is for each of us pastors to say, "I will raise three hundred dollars for the Association;" or, "I will raise three thousand dollars:" and, the next spring, Brother Clarke could report himself flush in funds, and could give us accounts of the churches he had aided, and the good he had done during the year. Nothing is wanting but the cash; and, to get the cash, we must appeal for it. Dr. Stebbins said he was satisfied that our meeting-houses must be made freer. We have got in the way of making very expensive churches, and the pocket-book must be well lined that can get into them. If he were to suggest any thing upon this point, it would be that immediate measures be taken to make our churches free. There was a limit to this measure of expense. It might do, perhaps, in some churches in large cities; but not in towns, where all must go together.

REV. E. E. HALE.

I want to indorse every word our friend has spoken, and, as far as I can, to go on, in his spirit, in regard to this matter of missionary organization ; meeting the wants of the time outside of the churches ; meeting the wants of the West or the South, or any part of the country where reason and faith have not worked together in opposition to authority. I think my friend is perfectly right in his suggestion, that we should vitalize the organizations that already exist, or some of them. Some of them, I think, may as well be dispensed with. But, as far as my experience goes, all these organizations, having grown out of our pure Congregationalism and Independency, are harassed and perplexed under some of the "traditions of the elders," and are a little troubled about taking the wave at its height. I say, taking the wave at its height, where we are now. It seems to me, that the ecclesiastical historian of this country, looking back upon the year 1860, will say, "The wave of Liberal Christianity had now reached a nobler position than it had ever held before." I think that we stand to-day in a stronger position than we have ever stood before ; and that we have a right, therefore, to vitalize our old organizations, and to create new ones, with a spirit and energy that we have never had before.

I think, sir, that our old organizations are hampered and troubled by the traditions of Independency and Congregationalism, the traditions of Individualism, in which our Unitarianism was born and bred. We are Congregationalists of the Congregationalists ; we are Independents of the Independents, in church practice : and, because that is so, in the Third Congregational Church in New Bedford, and the South Congregational Church in Boston, and almost every other church represented here ; because our

history is purely Congregational, — we have resisted every proposal for movement dissimilar to pure Congregational polity. I think there is a feeling that our missionary work is to be done in the same way. I think that is a mistake. I venture to say, that Congregationalism, as a system of church government, is one well adapted to succeed in nourishing the religious life of individual men and individual churches ; but that, for the extension of religion, you have got to go beyond Congregationalism. I venture to say, that the American Board of Commissioners for Foreign Missions, who had such a triumphant meeting, as it seemed to me, a week ago, have achieved their marvellous success by going beyond the independency of each individual church ; that, when they wanted to work a miracle by striking the rock and making the waters flow, they did it by uniting the churches together in bonds more stringent even than those in which John Knox united the churches of Scotland, when he created Presbyterianism. The moment we look across the Hudson, beyond the Pacific, the other side of the globe, we have got to unite together for the work we are to do there, so far as sending missionaries goes : we have to adopt the closer tactics of Presbyterians. This is my feeling: For home government, Congregationalism, pure and simple ; for external action, some such sort of Presbyterianism as that in which the thirty-one sovereign States of the United States are allied together ; some confederation, with a head, which shall do the work of missions which we have got to do in the distance. I would like to have anybody study the history of the Confederation from 1783 to '89, who wants to know how the Congregational theory gets along, when the work of a great nation is to be done; and then, if he wants to find how Presbyterianism operates, let him study the history of the United States since 1789,

when we have had a central government, with a head to it, for the administration of our foreign affairs. Sir, we have got several organizations; of which I am going to say no harm. If any one of those organizations could understand the exultant feeling of victory in which the Unitarian body was now moving; if they could comprehend the spirit which was exhibited by the immense congregation which gathered in my church the night that the converted Brahmin, Philip Gangooly, bade us farewell, — a feeling as intense and eager as any shown at the Jubilee Meeting of the Board of Foreign Missions in Boston; if any one of those organizations can come to believe that there is a Unitarian spirit for missions, a Unitarian feeling of self-sacrifice to promote the alliance of reason and faith against authority, as the first and prime thing to be done in the preaching of religion, — why, the first organization that does get that idea behind its precedents, its policy, its traditions, will "take the track," if I may be permitted to say so, and will win the victory over all the others. I do wish, for instance, that, in the future, if Antioch College should need to raise thirty thousand dollars more, it may not be necessary, as it was a year ago, to create for that purpose a new organization, with a president, secretary, and treasurer, to die, like Jonah's gourd, the night its work is done. I wish, that, when my friend from Kalamazoo comes here, and wants to raise a paltry seven hundred and fifty dollars, it may not be necessary to create a new organization to raise that sum. I wish, that, when it is necessary to print an edition of the essays of Baden Powell and Williams and the rest, it may not be necessary to make a new organization to print them. I wish, that, when somebody shall come to tell us that all India would like to hear of the alliance of reason with faith, instead of having more faith, where she has

got too much already, it may not be necessary to form a new organization to carry out to them that idea. I appeal to every clergyman from any of the large cities, who hears me, if he is not, at this moment, a member of more Boards than he can count, for the extension of the Christian religion; and then I will appeal to this whole congregation, if it must not be true, that any one of those organizations which shall understand that its business is not a mere matter of petty details, — to count over a few sixpences spent a month, — but to give a direction to the greatest wave of religious liberty which God has ever called into existence in this world, will win the prizes, and itself receive the means.

REV. DR. THOMAS HILL, OF ANTIOCH COLLEGE.

Mr. President, — A month or two since, when at Newport, in your neighboring State, I promised to attend the Autumnal Conference at Brooklyn, L.I.; and I am here to redeem the promise. It is not my fault that I do not redeem it literally. A strange necessity — I know not what — has compelled me to call this place "Brooklyn." I came, also, pledged to speak upon a certain topic; and I have prepared my speech carefully, with the notes all written out in my pocket, after two months' deliberation: and it is not my fault, that, having promised to speak upon that topic, I now am compelled to speak upon another, — another; which, however, I think may become, if we look at it carefully, the same.

If I may take up the figure which one of our brothers has given us, — the figure contained in the word "organization," — I suppose we are discussing a state of suspended animation, — whether the spirit shall forsake the bodies which it has inhabited, and create new organizations, new bodies; or whether the old body can be revived. I agree

cordially with the spirit of the two speakers who have preceded me, — men whose opinions on these subjects are of much greater weight than mine, — in feeling that what we need is not so much new organizations as a new spirit, new life, breathed into the present organizations. I had come to that conclusion while still pastor of the church at Waltham, and was there endeavoring to bring the church proper into that living state in which it should fulfil all the needed purposes, carry out all the desires, of our most devoted spirits; and as, in a case of suspended animation, it is sometimes useful to imitate the natural motions of the living body to expand the lungs by the bellows, and again, by a depression of the ribs, to expire the air, I thought that to put the body into the proper motion might bring back some of the old life. I therefore adopted the plan, partly from the idea of my brother from Boston (Rev. J. F. Clarke), of calling upon my church to appoint committees upon certain subjects; and I was about forcing the church to vote, under this idea, that forcing them to action might revive the life. I began with the Sunday school, or appointing a committee on the Sunday school. I said to myself, "Why should we have a Sunday-school association entirely separate from the church? The church should feed the lambs; and I shall consider my Sunday-school teachers as colaborers with me, ministers of the church with me, and I shall say that the church appoints them." And, in order to make it true that the church appointed them, I asked the church to appoint a committee on the Sunday school, who should have the appointment of the teachers; and, in order to get every member of the church to vote, I distributed printed ballots in the pews; and in order to have it really a vote, and make them exercise a choice, I put on twice the number of names requisite to constitute the

committee, and then required them to cross off half the names. I distributed printed ballots instead of slips of blank paper, because I thought that I should get very few to take the trouble to write six names; while I might get many to cross off six, and force them into an expression of judgment in that way. And then this committee were to report to the church in regard to the condition of the Sunday school. I extended the meaning of the word "church," in this instance, knowing that many of the most truly religious and devoted persons had not joined the church. I knew that I could not begin and carry through all my desired changes at once; and I therefore began cautiously. I distributed those slips, and asked the parents of children attending the Sunday school to vote; and, in order to reach both these classes, the report was to be made, not to the church as it sat separately, but to the church as it sat in congregation. I was proposing to go on, and have other committees on other subjects, especially a committee on charities; but my call to the West interrupted the experiment. I do not know what my successor is doing in the matter; but, from the little experience I had of the success of the experiment, I began to feel very great hopes that here was a means that would be valuable.

I hope the Committee on Business here will consider that I am not now going (as they requested the speakers not to do) into little details, but that I am practical; showing how, in our present policy and church organizations, the life can be revived, if it is not wholly extinct.

I agree most cordially, also, with my brother who last spoke, concerning the necessity for a convention, or association of churches, or a presbytery, — call it by what name you will, — to take some action by which we

shall feel that we are all brethren, with a common life and a common organization. He will find, not only in the history of this country, but in the history of all time, from the divinely given polity of Israel to the present time, that that is the one mode of organizing human society which will work, and the only one. And, in order to revive the life of the Association, — I know it is not dead, — I wish here to renew a motion made by my brother (I speak now not simply of my brother in the faith, but according to the flesh also) at the autumnal meeting in Philadelphia. He made a proposition, which was not considered of sufficient consequence to be acted upon: but a similar proposition was made here this morning; and I would ask you all, my brothers, to join me in this resolution: —

"*Resolved*, That we will devote one day's income to the American Unitarian Association."

It seems like a very small gift; but yet, if we could get a considerable portion, even a majority, of those present, to make such a resolve, I think that the treasury would overflow.

I would simply say, that I by no means believe that this forcing the body, in which animation is suspended, into action, will always be successful in restoring life. Animation is sometimes so far suspended, that it is not in the power of any such mechanical appliances to restore life: and it may be, as some of our prophets have told us to-day, that there is death in our body, not simply suspended animation; and that there are among us those who are dead. If so, then we need a voice that shall be more powerful than that of the human speaker. We need again that voice which restored animation, when more than suspended, at the tomb of Lazarus. We need the spirit of prayer. Our

morning conferences, and our own prayers in the closet, are to be looked to, to call down upon us the blessing from above. Unless there be a revival of "true and undefiled religion" in our hearts, it is in vain for us to discuss modes of organization. We need the missionary spirit. I remember sadly the impression made upon me on coming from New Jersey, at the age of twenty-one, when I had never heard but one Unitarian sermon in my life, and that at the age of four. I remember sadly the impression made upon me in the city of Boston. I arrived in the middle of the week, — on Thursday evening; and I went about seeking a Unitarian church. I went into many houses open for worship, and listened to the speaker until I was satisfied that he was not a Unitarian: there was the upas of Calvinism. I went about so from house to house, until I had exhausted the hours of evening worship. The nine-o'clock bells had rung, and I had found no one who could tell me where there was a Unitarian house open. Although I found many houses open, none were Unitarian. The next time I was in the city, it was on Sunday. I went to a church, and looked about in the vestibule for the sexton. I did not find him, nor anybody to direct me; and as, in my own native city, the galleries were free to all comers, I supposed they were free in Boston, and that I might go and sit in any pew in the gallery. I went up stairs, and sat in the gallery; but presently a lady came in, and took a seat in the same pew with me. She sat a moment, looking a little disturbed at my sitting there; and then whispered to me, "You will find the strangers' pew on the other side of the organ." I got up, and went to the other side of the organ, and looked about for the strangers' pew. I saw none so labelled; and, fearing to make some other mistake, I went again to the vestibule, and then found the sexton, and asked him to show me the strangers' pew. He

went up, and pointed it out to me; and I went into it. I found it a pew without a carpet, without a cushion; the seat and the back, behind and in front of me, carved all over by mischievous boys; and the seat not only cut with the penknife, but mudded from one end to the other by boys running over it with muddy shoes. I felt that was a chilling reception to give to a stranger from a distant State, and coming to enter upon the study for the ministry, — expecting to preach in the same denomination. I felt that it was a chilling reception, and that there was certainly something lacking in the spirit of our Unitarian churches, if that was the only way in which they could preach the gospel to the stranger; and I cannot help feeling so to this day.

Rev. S. W. Bush, of Medfield, said, that, if we have it in our hearts to do a certain work, we shall find the way to do it. He had faith in the vitalization of the Liberal movement in America, through the power of God. He believed that every honest cause, presented in an honest way, would find support. The fault is not with the people, but with the ministers. It was the result of his experience, that there was a latent faith among the people; and that there was more scandal about the missionary cause among the clergy than among the laymen. He believed, that, if the Unitarian Association would make out a list of just what objects they wished to aid, they would get the money. But they could not get it for an indefinite purpose. The people want something tangible.

REV. SAMUEL J. MAY, OF SYRACUSE.

I am a very zealous Congregationalist, and very jealous of the independency of the churches, and very jealous of the independency of the individual: but, nevertheless, I believe in co-operation; I believe in organization; I believe in something very much like the mode which Brother Hill

has proposed. I believe that is just what we want: no new organization, but, as has been said again and again, an infusion of life into those that already exist; and by that I mean a steady and hearty contribution flowing from each of our churches into the hands of those who are the officials of those organizations in which we have confidence.

Now, sir, I have been connected with several organizations that have labored abundantly, — have labored, too, successfully; and I have a good deal of confidence in the readiness of the people to give to any objects which are worth contributing to. Why, sir, how have we roused the people on the subject of slavery in our country! A few of us started without money, without means, but full of determination. We gathered at last large meetings about us, and then we called upon this individual and that individual from this and that town to state what he would pledge to carry on the operations. "Have you confidence in the principles thus announced?" we asked. "Have you confidence that we shall spend the money in the way you would have us spend it? that we do not want it for ourselves, but for the cause?" And we never appealed in vain. At one meeting in Boston, we raised six thousand dollars; and, during that year, thirty thousand dollars: and we went not among the wealthiest either. Six thousand dollars, I say, were raised at one meeting, as that gentleman, sitting at the end of a pew (Andrew Robeson, of New Bedford), perhaps remembers; for I know he was one of the generous contributors on that occasion. One man gave a thousand-dollar bill. When we wanted money, we wrote to individuals who could give it, and said, "We want it for this purpose or that purpose;" and we got it. Why cannot we do the same for that cause which looks to the promotion of the greatest reform which the human heart can conceive? Why should we not ask for a hearty co-operation in all of these particulars?

We can do it; we ought to do it. And now I propose that we raise a committee here, to report to-morrow morning, not another organization, but a plan to revive those organizations that exist; and then let each of us who represent the several churches in our denomination pledge to one another how much we will raise during the coming year.

Let us call upon our sisters also. I want to enlist them again. They did noble work in the antislavery cause. They can do just as much work, and more too, in this cause. I believe that women are the equals of men; and, when I call them equal with us, I want them to do half the work. I do not believe in complimenting them. I know their power and ability. The antislavery cause in this country owes more to women than to men. And this is equally true in England: go there, and ask. During my late visit to England, I saw many noble women there, — it was the delight of my eyes and the joy of my heart, — women who would put their hands to any good cause. Miss Nightingale is not the only woman in England who has the spirit manifested by her. There are other women who make themselves felt as a power throughout the realm. There is Mary Carpenter, of Bristol. Every person in England, who wants to know how to conduct reformatory schools for the training and discipline of delinquent children, applies to Miss Carpenter: she is just as much an authority in that department as Florence Nightingale is in her department of labor, or Dorothea Dix in hers. Why, then, should we leave our sisters idle? I say, Let them be up and doing. Let them raise the money we want for our churches. I believe they can do it. I believe that we are now on our topmost wave, and I feel that we shall succeed. There is a committee of ladies in Albany, who are engaged in the publication of tracts; and they are vital tracts, I assure you: they are tracts that make deep *tracks* wherever they go.

Why should not our women themselves devise plans to help us? — call together their sisters, in the different towns where they live, and raise the means? If they do not like the men to whom the management of the work is intrusted, turn them out of office, and put in others — men and women — whom they have confidence in, and resolve that this thing shall be done. It can be done. There is nothing under God's heaven, that ought to be done, that cannot be done. Now, let us do it! Unitarianism we believe to be Christianity. We want to get rid of the word "Unitarianism," and talk about Christianity. We do not believe that Christ and the apostles knew any other Christianity than Unitarian Christianity. Let us show that we have got Christianity, and that we are ready to do for Christianity what the first teachers — the men and the women — did.

I move you, sir, the appointment of a committee, that shall propose to us, to-morrow morning, a plan of contribution to the various organizations now existing, for carrying on the different works, which, as Christians of the Christians, we ought to do in this country.

Rev. Mr. PIERPONT seconded the motion; but respectfully asked why the present Unitarian Association should be made the organ for distributing our charity. He was delighted to hear, on the previous evening, the doctrine of entire abnegation of authority in religious matters. When, fifteen years ago, he took a similar ground in a "Thursday Lecture," he was taken to task for it before he left the church.

Rev. Dr. STEBBINS suggested, that, now or to-morrow, the various societies be desired to say how much they will give.

Rev. F. HINCKLEY, of Lowell, was glad to hear the suggestion. He stated that the Sunday-school Society, at

its late meeting, found itself in a state of suspended animation; but it went to work at once, and obtained, from twenty-nine societies, pledges for five hundred and thirty dollars. He hoped, before leaving New Bedford, to swell the amount to a thousand dollars. He recommended the same plan in this case.

The resolution was passed; and Rev. Messrs. Hale, May, and Bush were appointed a committee to carry it into effect.

MISSIONS IN NEW ENGLAND.

While so much is said about the need of a missionary spirit, and our people are appealed to for contributions of material aid in behalf of Liberal thought and culture abroad, it is not only just, but a matter of duty, to put forth a plea for the cause nearer home; for the bearing of nearly all that is said upon the subject of missions in our conventions has reference to the extension of the bounds of our denomination outside of New England, and gathering together the elements of Unitarianism that are scattered abroad through the Far West. That there is ample room there for the exercise of our labors, there can be no question in the mind of any one who has travelled through that region, and made himself acquainted with the condition and prospects of the country. Nor ought we to falter in the enterprise because the sanguine hopes of some have not been fully realized, and a church here and there manifests but a tardy growth in numbers and apparent influence. Perhaps we have not understood yet the precise wants of that wide-spreading country, and so have not made use of the means best adapted for reaching the ear and heart of the people.

Though human nature is the same everywhere, different states of society may need different appliances: especially may it be true, that a comparatively new order of things in social life may call for new methods of operation in religious culture. We therefore see no reason for questioning what was said in a recent number of this "Journal," in answer to some inquiries about the cause of the apparent failure of some of our missionaries in that quarter. We know from experience, that an adaptedness for the immediate neighborhood of Massachusetts and Boston is by no means the assurance of qualification to meet the necessities of another and somewhat different state of things beyond the Alleghany Mountains. But, while we do what we can for the West (and we have not yet begun to do what we might), we must not forget the claims of New England upon our enterprise and our charity.

It is recorded of a worthy clergyman of New Hampshire, that he once aroused the dormant interest of his congregation by the announcement, that, on the next Sunday, he was going to preach to the Heathen. They began to manifest surprise, and even regret, at the sudden prospect of losing his ministrations. But he allayed their fears, while he aroused them to mortification, by assuring them that he was "not going out of Temple." There are doubtless many clergymen who might find all the elements of Heathenism without going much beyond the circle of their daily ministrations. It is not, however, so much for the Heathen we have amongst us that we would urge the plea in behalf of missions (though there are enough of such, Heaven knows, to call forth the zeal and charity of all our churches in awakening thought and diffusing light in not very distant neighborhoods); but we would speak for those who are sitting in the shadow of darkness, and struggling with em-

barrassments of various kinds, rendered doubly solemn and gloomy and difficult by the neglect and indifference of the denomination to which they belong. There are churches of our faith scattered all over New England, once in prosperous circumstances, now pining through no fault of their own, and unable without assistance to bear up the ark of the divine testimonies in a manner creditable to the cause, and with encouragement among themselves. There are other churches, of more recent organization, where the fire once lighted upon the altar of a Liberal faith, giving joy to many as it indicated the presence of a more benignant religion, now only smoulders, as if ready to die out for ever. These churches are put down in the catalogue to fill out the array of ecclesiastical statistics, and tell the world what we are doing as a denomination. But this is all the notice that is taken of some of them; for, when the harvest of contributions is divided, they not infrequently fail of receiving any share of the fruits. Now, is this exactly honest? Ought we not, in order to shield ourselves against the charge of "false pretences," see to it that these churches, whose names we use to swell the numerical strength of our faith, have something more than a name to live?

We can understand perfectly well why a growing society should excite more interest than one which fails to "hold its own," and why communities in a new country should be more attractive than those that have lost all their freshness and have become indurated with old habits of thought and practice. But numerical growth is not the only test of vitality in a religious society, and the prospect of increase in numbers from year to year is not the only token of a successful ministry; and we submit, that those ministers whose zeal is awakened only by such signs and tokens, and whose ambition renders them dissatisfied with their posi-

tion because they are not living in what is called a thriving town, and impels them to look abroad for "a wider field of usefulness," have hardly reached the true idea of their calling. We can conceive of a happy and thoroughly successful ministry, where none of these tokens are visible; and we think we have known those, who, illustrating the description of the poet, have, in their own example and experience, confirmed our theory: —

> "Remote from towns he ran his godly race;
> Nor e'er had changed, nor wished to change, his place."

It does not speak very well for Unitarianism, that, in many instances, other forms and organizations have grown up by the side of churches planted in its name, and have drawn therefrom the vigor and earnestness that should have been embodied there. It does not speak very well for Unitarians, that they should withhold the manifestation of their sympathy from their brethren, when compelled to struggle against the influence of such rivalry, and permit their cherished hopes to fade away like the dreams of youth. It vexes us to see the apparent indifference of our own body, when they shut their eyes and fold their hands, and do nothing to stem the tide of fanaticism and superstition that rises and swells in some of our rural districts, with such destructive force that the feeble handful of Unitarian believers are rendered powerless. Have we no pride, have we no regard for the good name of the household to which we belong, have we no love for the brethren, that we should suffer them thus to lose the great boon of spiritual light and gladness, while another system of culture and belief creeps in to corrupt, darken, and impoverish the minds and hearts of whole neighborhoods; poisoning the fountains of kindliness and good-will; breeding suspicion and distrust, where there should be only good fellowship; and setting up a false standard of cha-

racter and respectability, before which men and women must bow down, or have a brand put upon them that makes their residence there all but intolerable? If any think such things are impossible at this late day, when education and culture are so widely diffused, it only illustrates their ignorance of the world around them, and their ignorance, too, of the obstacles that prevent the spread of Liberal thought, and the exercise of manly independence, in matters of religion and ecclesiasticism.

It has been said, that one-half of the world does not know how the other half lives. What is true of temporal affairs is equally true in spiritual relations; and, moreover, it is shrewdly suspected that one-half the world is here often willing to remain in ignorance. That excuse for withholding our efforts and means in behalf of home missions ought no longer to be permitted to remain a blot upon the name and character of our denomination. During the past summer, it was the privilege of the writer to minister in his poor way to a little band of Unitarian believers in a somewhat remote village of New England, yet so embowered in the beauties of natural scenery, that the wayward steps of pleasure-seekers from the more populous districts were attracted thither on their journey. The society had worked well for itself; had built a house of worship, *and paid for it too;* and, with small assistance from abroad, had maintained the weekly services, without interruption, through a somewhat protracted period. Visitors to the village, passing the Sunday there, were attracted by the modest beauty of the church; and Unitarians from abroad often enjoyed the hospitalities of that Christian congregation. It was a glad surprise to such to find, so far away from home, a temple and an altar where they could worship in the spirit and enjoy the communion of Liberal fellowship. Yet few of such visitors ever inquired

into the temporal condition of that church; or left behind, on their departure, any tokens to cheer and strengthen that little household of faith. And now the doors of that wayside temple are shut, the voice of prayer and consolation is hushed; and those who once gathered there with earnest hearts and hopeful aspirations are left to wander up and down amidst a hostile community, with no "city of habitation" for their souls.

This incident is probably only one of a class, and is cited to show how needful is the missionary spirit here at home, and how easily our summer tourists might become the almoners of the churches, as they journey for recreation and pleasure; and thus carry joy and gratification with them to other hearts, while they are enjoying the exhilarating influence of Nature's bounty themselves. But we had no intention of lengthening out an essay on this subject, or of setting forth definite and precise plans. Our only wish was and is to call attention to the condition of our churches and of Unitarianism here in New England, and to put in a claim in behalf of each for the consideration of those who ought to manifest an interest therein. By seeking to learn as nearly as possible the exact condition of these churches, and striving to aid them, when they need it, according to our ability, we may do much for strengthening the cause of Unitarianism abroad: we shall go forth to distant places with more confidence of success, when we know that we have provided for those of our own household, and are not lavishing upon strangers what of right we should expend for our own. By this means, too, we may be enabled to call into exercise that talent which is akin to the wants of New England, though unsuited for the labors of the West; and in this way diminish the number of destitute churches, and contract the growing catalogue of "candidates for settlement."

THE UNITARIAN POSITION.

I PROPOSE to say a few words of our denomination, and of our relation to other denominations. To understand our position and our work, it is necessary to notice the fundamental principle of our faith, — *the sacred rights of conscience.* Churches of our name are not separated from other churches by our own choice. We would cheerfully have worshipped with our Christian neighbors and friends, could we have done it on equal terms, with equal rights. We would have overlooked occasional enunciations of opinions which we could not accept, and some of which were offensive, that the unity of the spirit might be kept in the bonds of peace. We were willing to trust to the work of time and general information to modify and change these opinions, so far as scholarship should require. But occasional and charitable statements of such opinions were not given. Constant and condemnatory utterances of them were made. Those who did not receive them were denied church-privileges, and excommunicated if they were church-members. They were denied both the name and the character of Christians. It so came to pass, that almost all our churches have originated in their inability to worship with others. Nearly every one of our churches in this State is the old church, held by those who would not consent that it should be exclusive; and those who were exclusive withdrew, and organized other churches. In a few towns, our people, who were in a minority, withdrew from the exclusive church, and organized one of their own. This was not done by us of choice, but of necessity. A *charitable* declaration of doctrines which we did not believe would not have caused separation. These peculiar doctrines

were made *tests*, and we were shut out because we did not accept them. The instances are rare, very rare, where our people withdraw from other churches, and organize churches by themselves, unless they are forced to do it by the unchristian discourtesy with which they are treated in other churches. Hence our position has not been one of assault, but of remonstrance. We have not been a combative, but a peaceful people. We reprobate going into peaceful towns and villages, and breaking up societies which are but just able to support themselves, because they think differently from us on some speculative points of Christian doctrine. This is a work we have never done. We have not refrained from doing it because we had not opinions which were dear to us, but because we believed charity was greater; because we believed that a better way was open to us, — a fraternal interchange of opinion, a more quiet and effective mode of modifying old opinions and establishing new ones.

If, therefore, the garment of Christ is rent in pieces, we are guiltless: it was not torn by us. And we are a fragment because we were broken off by others, not by ourselves. So strong is our love of union in worship with our neighbors, that large numbers of our own people still adhere to the exclusive sects. And they can do so in many places without disturbance; for a larger element of charity has found its way into many of these churches.

Such is the position of our churches. They are not antagonistic. It is not their purpose to assail their fellow-Christians. We wish to live in peace, in the enjoyment of our own opinions. We wish to grow into the stature of Christian manhood. And this is to be done, not by assaults upon others, but by purification of ourselves.

S.

WENDELL PHILLIPS ON THE PULPIT.

Some years since, it was suggested that the fifteen or twenty Unitarian churches in Boston should unite, and erect a cathedral, in which they should support preaching on Sunday, and hold all their meetings at other times. It was to be open to the public on Sunday, the seats free to all; and it was to be made attractive by the best preaching and the best music. The ministers of Boston and the vicinity were to take turns in conducting the services, as they now do at the Thursday lectures. Here, also, was to be a place for the most distinguished and able ministers from abroad to come and address the people of Boston. The Anniversary meetings in May might be held in it, daily morning and evening services carried on; and it might contain rooms for a ministerial library for the Ministry at Large, the Unitarian Association, the Christian Union, and many other religious and philanthropic purposes. As nearly all of the churches virtually exclude the strangers and the poor by their pew-system, some such plan as this seemed almost necessary to make that system excusable. It is true that the chapels of the Ministry at Large are free to all comers; but these are not centrally situated, and are intended chiefly for the poor. The Church of the Disciples has always had its seats free, and, during twenty years, has invited the public to attend its public services; and its own members have belonged to all classes of society. But this church has not been stationary for many years in one place; nor was its place of worship very central, except when it occupied Amory Hall and the Masonic Temple. Therefore, some large, central, and attractive place of worship, open to all comers,

seemed desirable, to be a sort of cathedral-church for the whole Unitarian body.

The Boston churches were rich enough to have done this, if they had wished to do it; but the denominational interest has been so very low among them, that they have not desired any thing of the kind. To any associated action, both the ministers and the people have been profoundly indifferent. Some have been afraid of sectarianism, some of rationalism; and many have cared very little for the progress of a Liberal faith. While Unitarians in distant parts of the country have been zealous, earnest, and self-sacrificing, because, being surrounded with a hard Orthodoxy, they have known how to value their faith, the Unitarians of Boston, growing up in the midst of Liberal opinions, have hardly understood their worth.

But, when a thing is wanted, if it does not come in one way, it comes in another. If those to whom it belongs will not do it, some one else will. So the Liberal cathedral which the Boston Unitarians should have established, and did not, came up in another form, as the Music Hall and its Sunday service. Established by Theodore Parker, the congregation has not died with him. It seems to meet a public want, and is therefore continued. It is a great public platform, where the citizens of Boston, and strangers in the place, are addressed every Sunday morning, by the ablest thinkers, upon subjects of great public and social interest. There any earnest word may be spoken; but it must be earnest and living. There ministers and laymen, Orthodox and Heterodox, black and white, men and women, have in turn been invited to speak, and in turn have spoken. The only two conditions have seemed to be, earnestness and ability. The speaker must have something to say, and he must be able to say it. Virtually, these addresses were sermons. Being delivered on Sunday, at

the hour of public worship, before a religious society, they took a moral and religious tone, whether spoken by Christian ministers like Mr. Manning, Beecher, and Fuller, or by lyceum lecturers like George William Curtis, R. W. Emerson, or Wendell Phillips.

We have said that the wants of many have been met in the Music Hall. Many, who would go nowhere else, go there, and are benefited. There are also many others whose wants would not be met by these services. They need a church, and not a mere audience ; they need a more emphatic Christian teaching; they need more of the element of worship. Many who have gone for a time to the Music Hall, feeling this want of their nature unmet, have retired. But there are great numbers, also, who need such a place and such services, and are satisfied with them.

Mr. Phillips's discourse on the Pulpit is a masterly one. It ought to be read by ministers and by theological students. It has excellent suggestions. But its chief merit is that it comes from a layman, and so shows us the side of the pulpit which ministers seldom see. When clergymen write about the pulpit, they write about the inside of it, which is the side they see; not the outside, which they do not see. They describe the ideal rather than the actual pulpit; the pulpit as it is intended, not as it appears. Mr. Phillips gives the verdict of a large part of plain, practical men on the pulpit. Of course, it is one-sided, often unjust, full of those half-truths, of which he says, that they often do as much harm as a whole lie. It is one-sided, because, as we have said, it is the outside view; while the preacher's view, being the inside one, is one-sided too.

Mr. Phillips makes a just distinction, not always made by ministers themselves, between the church and the

pulpit. He thinks a church no less useful than a pulpit. The Music Hall has a pulpit, but not a church.

His definition of the pulpit is as follows: "The theatre amuses, the press instructs, the pulpit improves. Education, with the motive of moral purpose, is the essence of the pulpit."

Mr. Phillips says that "the Music Hall is distinguished from all other pulpits in New England by two elements. One is this: It is occupied by men and by women, by black men and white men, by the clergy and by laymen. The second element is, No creed." This distinction, however, is only relative. There are other churches without creeds, as far as the pulpit is concerned; others where laymen, women, and black men, sometimes speak. The Music Hall has gone further in this direction: that is Mr. Phillips's "half-truth."

Mr. Phillips takes for his text what he calls "an extract from an apology of the Rev. Dr. Ellis, of Charlestown, for the stupidity of the pulpit." Dr. Ellis asserts that the pulpit has suffered unjustly by being compared with lyceum lectures, which are usually more lively and sparkling, but not so solid. Wendell Phillips denies —

> "That the lyceum owes its interest to the 'sparkling talk and lively rattle' of its lecturers. It is not true that the pulpit may trace its weakness to the 'commonplace treatment of sober and homely truth.' Let me show you this. The Mercantile-Library Association, of this city, for years engaged almost the same men that you do to occupy the platform of its lyceum course. That lyceum course is dead and buried: yours still lives; not because you have gotten better men, abler men, with more 'sparkling talk and lively rattle,' than they have."

His explanation is different. He thinks the pulpit is uninteresting because it does not speak of the great interests of human life as it ought; and that, whenever the

pulpit or the lyceum is in earnest, it becomes at once interesting. Thus he speaks: —

"One earnest sentence will scatter all the 'lively rattle' that ever came from countless lyceum lecturers. Thousands crowd to listen to the man who appeals to his fellows, saying, 'Brothers, I find great suffering: help me to cure it. I find great darkness: help me to enlighten it. I find one-half the race bowed down by injustice of which we have never been conscious: lift them up. I seek a faithful, spotless church: let us find or make it. I see men only half conscious of the vice or the injustice that herds them with brutes: let us inspire them with manhood.' That is a pulpit."

He contends that the pulpit should not be confined to the clergy. On this point, his suggestions are important: —

"You observe, you cannot get the ultimate and entire good from such an institution when you confine its function to a class; when you set apart a certain body of men to minister at it. In the first place, that is a priesthood: the *esprit de corps* instantly comes into existence, and they begin to plot against their neighbors. In the next place, they cannot know life. No one can know life, except from suffering. A man cannot argue the woman question: literary men never do justice to the wrongs or duties of women. We know nothing of slavery: we never shall know it until God's hand sweeps the strings of four millions of broken hearts, and lets us hear from the plantations of the southern half of this nation. It is in the protest of men ground down under some wrong principle that the world learns the depth and the extent of right. It is only, therefore, by putting into this desk women as well as men, all races, all professions, that you will sound the diapason of man's moral and intellectual nature. And this is what has been done in every great moving age. The early idea of Christianity was that of a FREE church. What is the meaning of those directions in which the apostles said, 'Let your women keep silence in the churches'? Do you not see (without going into the nature of

that command) that it is evident, from the very prohibition, that everybody was in the habit of speaking, — men and women, every one that sat in the church? The early church was not like the Catskill Falls, where, when you crawl up to see them, a man pulls away a board, and lets the water down. It was Niagara, poured by God's hand from a million of voices and a million of hearts. Everybody spoke. The purposes, the wants, the thoughts, the hopes, of every Christian man, bubbled up to the surface."

HINDOO MISSION.

A statement by the Missionary and Treasurer, in reply to inquiries concerning expenses of Mission School.

CALCUTTA, Oct. 15, 1860.

FRIENDS, — I cheerfully answer your request to know what we *intend* to do. Yes, "the representative of a worthy cause should occupy an intelligible position, and not only do his duty, but be seen to do it." I am the more willing to speak, as I begin to be painfully convinced that an attempt on my part to continue the supplies, as at present afforded, might compel me, from failure of health, to withdraw from the work altogether.

I am in receipt of letters from the other side of the globe, to the following purport: —

BOSTON, U.S., Sept. 27, 1860.

BROTHER DALL, — I think the Committee of our Association are quite ready to support you in every reasonable undertaking, and every effort which can be made honestly to appear practical to our churches; but we ought to have a distinct plan (of the future), more so than you have yet given us. I wish to have a statement of what is necessary, in a distinct form, to present to our Board. . . . Write us a clear statement of what the school

is, and why wanted, and its probable expenses. Let it be a separate item of account. As directed by you, we now pay Mrs. Dall in Boston $500 a year; and leave you $900, to be drawn in Calcutta in quarterly drafts on our Treasurer (of 450 rupees). I would we could afford you $2,000 a year! but, at present, that is out of our power.

Very truly yours,

JAMES FREEMAN CLARKE.

To these inquiries I reply, (1.) I opened on the 15th of May, 1860, a school of "useful arts," wherein we teach drawing, book-keeping, short-hand, and work connected with the press: and men have already gone out from us to positions of self-support (the best bulwark of new ideas), after three months' tuition; *e.g.*, in book-keeping. Among such students are the best readers of all we print and circulate, and the firmest friends of our cause. In the day-school also, by permission of their parents, already some fifteen or twenty boys regularly read Ram Mohun Roy's "Precepts of Jesus," in Bengali. During the first four months of the experiment, two hundred and twenty-four boys and young men, each paying his eight annas to two rupees (one to four shillings a month), have come to receive our best things through an English and Bengali education. They also fit themselves, if they choose, for the university. It is not uncommon to hear complaints of the unimpressibility of the Hindoo mind. This may be true of preaching to casual hearers, or of a certain style of tract and Bible distribution, but is not true of the affectionate contact of young Hindoos with a Christian teacher, occupying from two to six hours of their time every day. (2.) We have not purchased ground or buildings, but have leased, at the low charge of ninety-five rupees a month, for two years, renewable indefinitely, a

well-located building (No. 85, Dhurrumtollah); which is all we want at present to give us daily access to many Hindoos otherwise beyond our reach: though, if the means be afforded, there need be no limit to the number either of our teachers or pupils. At present, including my own labor, the school has one American, two English, and four Oriental teachers (some of my old friends), faithfully working on meagre salaries; which, with perhaps a single exception, ought to be doubled. Such is the state of society here, that female teachers, if unmarried, would best work in a separate institution; one which we hope to see opened some day for Hindoo girls.

I refer you now to our Treasurer to give (in part at least) the required "distinct statement" of the expenses of the Mission House and School, extending from April to September last, inclusive; and remain, brethren, in Christian love and gospel hope for the Heathen,

Yours, C. H. A. DALL.

Mr. Johnston's Letter.

CALCUTTA, Oct. 15, 1860.

GENTLEMEN AND FRIENDS, — As Acting Treasurer and Manager of the School of Useful Arts, I proceed to lay before you, as requested, the following summary of actual outlay, which stands recorded on my books, item by item. It covers six months of the year 1860; viz., from April to September, inclusive. This, as you will observe, is followed by an estimate of costs, such as, at the very lowest figure, will be positively needed to continue the school in its present efficient state for fifteen months longer, or to the end of the year 1861. My record of money disbursed (chiefly by the Rev. Mr. Dall) for the necessary fitting-up of the Mission House and schoolrooms, during the last six months, is as follows: —

	Rs.	As.	P.
For salaries of teachers	698	0	0
„ rent and taxes	580	0	0
„ food and living	549	12	0
„ school-furniture	204	6	0
„ house-fixtures	148	13	6
„ maps and stationery	29	2	0
„ household furniture and necessaries	195	1	0
	2404	2	6

Offset.

	Rs.	As.	P.
Received from friends in London £50, realizing	489	9	3
„ „ Calcutta subscriptions	246	0	0
„ „ school-fees	289	4	0
Total rupees	1034	13	3
Leaving due to Mr. Dall at this date „ „	1370	11	3

I had prepared a much more particular statement, which it was thought best to print only in the more condensed form above given. Such being the outlay during the six months gone by, I proceed to offer an *estimate* of the least cost at which the "Useful-Arts School" and the Mission House can be maintained in its present condition, with an attendance of one hundred and thirty paying pupils and seven salaried teachers, including Mr. Dall, Mr. Dowsett (who is also Manager of the Tract and Postal Department of the Mission), and myself; we three to reside at the Mission House.

Estimate of costs for the next fifteen months; i.e., to the close of the year 1861.

	Rs.	A.	P.
For salaries (excluding Mr. Dall's),—			
Of W. T. Johnston . . . . 30 rs. a month (and *found*)	450	0	0
„ James Dowsett . . . . 30 „ „ „ „	450	0	0
„ head native teacher . . 50 „ „ *not found*	750	0	0
„ second „ „ . . 20 „ „ „ „	300	0	0
„ third „ „ . . 15 „ „ „ „	225	0	0
„ fourth „ „ . . 12 „ „ „ „	180	0	0
For additional school fixtures and furniture	300	0	0
„ cost of living for three persons (33 rs. month each)	1,500	0	0
„ postage (department enlarged)	200	0	0
„ all other paid employés' salaries, a total of 50 rupees a month	750	0	0
Cost of School and Mission for fifteen months	5,055	0	0

N.B. — No mention is here made of house-rent, as we are confident it will be met by income from school-fees and Calcutta subscriptions. It is only just to say to distant friends whom this letter may reach, that the Rev. Mr. Dall's English assistants, Messrs. Johnston and Dowsett, while tendering their services to a work they love, are aware that a pecuniary income, more than double their "thirty rupees a month and found," is quite within their reach. It has, in fact, been offered and refused. Believing that this School and Mission are based on self-sacrifice, they have resolved on sacrificing (at least, for the coming fifteen months) the full half of what might be their income if pay was their object. A free passage home to England has just been declined by Mr. Dowsett in favor of this Mission. In view of such facts, we trust our friends will be encouraged to do their part.

I say nothing of the two or three hundred rupees which may be required in case of serious illness; nothing of seven hundred rupees to buy a horse and vehicle, — almost a necessary for the Mission, particularly if a branch school in another part of Calcutta should be opened with liberal aid from Hindoo friends. I say nothing of the current cost of *keeping* a horse and vehicle, which would be at least forty rupees a month. Twenty-five to fifty rupees a month should also be allowed for costs of printing, unless a gift-press should arrive, which might pay our printer's bills.

Finally, then, we believe, that, with God's blessing, the round sum of five thousand rupees would bring us safely through the present year 1860, and carry us on to the end of the year 1861, doing a great and good work. Can men conceive of any way more consonant to the gospel, or more manifestly useful, in which the same money could be expended?

I remain, gentlemen and friends, obediently and faithfully yours, WM. THOS. JOHNSTON.

INTELLIGENCE.

Rev. John D. Wells was ordained over the First Congregational Society in Quincy, Mass., on Thursday, Dec. 27. Rev. S. K. Lothrop, D.D., of Boston, offered the introductory prayer, and read selections from the Scriptures; the sermon was preached by Rev. J. H. Morison, D.D., of Milton; the ordaining prayer was offered by Rev. Ezra S. Gannett, D.D., of Boston; Rev. A. P. Peabody, D.D., of Cambridge, gave the charge; Rev. Rufus Ellis, of Boston, the right hand of fellowship; Rev. C. A. Bartol, D.D., of Boston, the address to the people; and Rev. William Newell, D.D., of Cambridge, offered the concluding prayer.

Rev. Eli Fay was installed as pastor of the First Congregational Society in Leominster, Mass., on Tuesday, Jan. 1. The introductory prayer was offered by Rev. George M. Bartol, of Lancaster; Rev. E. B. Fairchild, of Sterling, read selections from the Scriptures; the sermon was preached by Rev. R. P. Stebbins, D.D., of Woburn; Rev. Alonzo Hill, D.D., of Worcester, offered the consecrating prayer; the charge was given by Rev. Horatio Stebbins, of Portland; the hand of Christian fellowship, by Rev. William P. Tilden, of Fitchburg; address to the people, by Rev. Rush R. Shippen, of Worcester; and the concluding prayer was offered by Rev. T. B. Forbush, of Northborough.

Rev. C. C. Hussey was installed as pastor of the Society in North Easton, on Thursday, Jan. 17. The charge was given by Rev. Charles H. Brigham, of Taunton; Rev. James Freeman Clarke, of Boston, preached the sermon; the installing prayer was offered by Rev. Jos. H. Phipps, of East Bridgewater; the right hand of fellowship was given by Rev. G. G. Withington, of Easton; and the address to the people, by Rev. R. C. Waterston, of Boston.

Rev. William A. Miller (formerly of the Methodist persuasion) is supplying, for six months, the pulpit of the Unitarian Society in Charleston, S.C.

The new church erected by the Society in Wilton, N.H., was dedicated by appropriate exercises on Thursday, Jan. 10. The sermon was preached by Rev. A. A. Livermore, of Yonkers,

N.Y.; and the prayer of dedication offered by the pastor, Rev. Stilman Clarke. The other services were conducted by Rev. M. W. Willis, of Nashua; Rev. Fred. Hinckley, of Lowell; and Rev. Stilman Barber, of Tyngsborough. The old church, which was burned Dec. 10, 1859, was built in 1773, and dedicated Jan. 5, 1775; on which occasion, Rev. Jonathan Livermore, the first settled minister of Wilton, preached the sermon.

Rev. Gilbert Cummings, Jun., was installed as pastor of the Society in Westborough, Mass., on Thursday, Jan. 3. A severe snow-storm which occurred on that day, by delaying the trains, caused a postponement from the forenoon to the afternoon, and prevented, even then, the attendance of Rev. G. M. Bartol, of Lancaster, and Rev. Alonzo Hill, D.D., of Worcester; the former of whom was to offer the introductory, and the latter the installing prayer. Their places were filled by Rev. W. P. Blackmer, the Methodist clergyman of the town, and Rev. Jos. Allen, D.D., of Northborough, who also gave the address to the people. The other services were as follows: Selections from the Scriptures by Rev. E. B. Fairchild, of Sterling; sermon by Rev. J. W. Thompson, D.D., of Jamaica Plain; charge to the pastor by Rev. R. R. Shippen, of Worcester; right hand of fellowship by Rev. T. B. Forbush, of Northborough; concluding prayer by Rev. George S. Ball, of Upton.

Mr. Benjamin H. Bailey, a graduate of the Cambridge Divinity School in the class of 1860, has received a unanimous call from the Society in Dedham, Mass., to become their pastor.

A service was held at Lewin's Mead Chapel, Bristol, Eng., on Sunday evening, Jan. 6, with reference to the departure of Rev. J. C. Gangooly to enter upon his duties as missionary in his native land. The opening exercises were conducted by Rev. Mr. Jones; after which, Rev. W. James delivered an impressive discourse from the text, "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts of the Apostles, xx. 24). He closed with these words: "And now, my friend and brother, in the name of this Christian

congregation, I have to bid you farewell. If, in coming years, you shall return to England, and we are spared to that time, I promise you, we will renew our Christian welcome ; and, if we are to behold you no more upon earth, oh, may we all be found together — all who are here to-night — before the throne of God in heaven, in the eternal bosom of Jehovah ! "

Mr. Gangooly then addressed the congregation. He spoke of the difficulties which would occur to him in his labors as a missionary in India ; dwelling, at the same time, on the advantages he possessed for engaging in the work. He declared, that, when he reached India, he would not talk dogmas to the people, but simply state the pure tidings of the gospel, without interfering in their individual creeds, which had respect more to the operation of the Holy Spirit. After detailing numerous difficulties that lay in the way of missionaries generally, he recurred to his residence in Bristol. In almost every other place he had visited, he had been the subject of ridicule and aversion to some: but to no one had he been so in Bristol ; Christians of all denominations concurring to treat him with courtesy and respect. He was going to India, but not to his home, as relations he now had none ; but he could look back, and find relatives in England, though mountains and seas lay between him and them. He concluded by bidding them a solemn farewell.

The Rev. W. James concluded the service with prayer, and the congregation separated.

Feltonville, Mass.

Mr. Clarke, — It may be, the readers of the " Monthly Journal " will be glad to hear of missionary work in the East as well as the West. Indeed, any information respecting the growth or advancement of Liberal views must be welcomed by all who desire the upbuilding of Christ's kingdom of peace and righteousness.

Some eight years ago, meetings were commenced, and held occasionally, in Feltonville. An increase of interest and numbers commensurate with the growth of the village has led to the formation of a society, respectable for numbers and worthy working men and women. The writer of this notice has labored with this little flock on each alternate sabbath, with

as much attendant success as could, under the circumstances, be expected.

A site has recently been procured, and a plan submitted, for a very commanding and convenient house of worship. It is contemplated to commence the building of the same the coming season. It is to be pleasantly located on the main street of the village. Marlborough is a flourishing town, rapidly increasing in population; and the village of Feltonville is, perhaps, the most thrifty part of the town. There is every reason to believe that our society will merge from its present day of "small things," and, for numbers, — and, it is hoped, true zeal for the cause of religious culture, — take its stand by the side of others.

At the West Parish, there is one of our best societies, for the past fifteen years under the charge of our revered Brother Alger, now of Natick. His services were closed about a year since, much to the regret of his numerous friends; and, since then, the church and society have been without a pastor. We miss Brother Alger as a faithful minister and genial neighbor; and hope, ere long, his vacancy may be filled with an earnest preacher of Christ's gospel.

This is a field not to be neglected. No town in Massachusetts gives better evidence of material prosperity in population, agricultural and mechanical advancement. A better farming soil, a pleasanter location, is nowhere to be found in the State. May the good Lord of the harvest send to this part of his vineyard a laborer whose heart shall rejoice in the abundant evidence that his work is not in vain!

GEO. W. STACY.

BOOKS RECEIVED

Since our last Notice.

Bruin: the Grand Bear-hunt. By CAPTAIN MAYNE REID. Boston: Ticknor & Fields. 1861.

Poems, Sacred and Secular. By the Rev. WILLIAM CROSWELL, D.D. Edited, with a Memoir, by A. CLEVELAND COXE. Boston: Ticknor & Fields. 1861.

Reminiscences of Scottish Life and Character. By E. B. Ramsay, M.A., LL.D., F.R.S.E., Dean of Edinburgh. From the seventh Edinburgh edition. Boston: Ticknor & Fields. 1861.

The Pulpit: a Discourse, by Wendell Phillips, at the Music Hall, Boston, Nov. 18, 1860.

Histoire Sainte et Analyse de la Bible, avec une Critique sacrée élémentaire, et un Ordre de Lecture des Livres Saints. Par Athanase Coquerel. Troisième édition, revue et corrigée. Paris: Joel Cherbuliez, Libraire-éditeur.

Mr. Croswell's Poems are beautifully printed, and will be read with delight by many people; not because the poetry is good (for it is not so), but because of the contents of the poems. Dr. Croswell was a good man, faithful in his work; and never omitted a duty, we think, for the sake of writing a poem. But men often value themselves, not on their real merits, but on something quite aside from them. So Mr. Croswell valued himself, and was valued by others, not for his Christianity, but for his *Churchism.* The good man is not remembered because of his piety or charity; not because of his fidelity and helpfulness; not because he loved to visit the fatherless and widow in their affliction, and kept himself unspotted from the world; but because he was devoted also to ceremonial religion; took delight in fasts and festivals; rejoiced in Gothic architecture; dated his notes on Saint Paul's Day and Saint Stephen's Day; and was well posted up in altar-cloths, albs, rood-lofts, chalices, and the like. Judging him by this book, we should say that he was a kind, good-hearted man, leading a good life, but loving to talk about church-matters, and writing somewhat prosaic verses about Quinquagesima Sunday. A mild tendency to sectarianism manifests itself in a feeble joke about a weathercock (p. 168), which is liked so well as to be repeated in another place (p. 171); and, lest it should not be understood, is explained in the notes (p. 280), where we are told that it is a "jeu d'esprit" levelled at the Unitarians. The joke is this: Dr. Croswell is scandalized, that, instead of the cross, there should be a weathercock on the top of the North Church; and he declares that it is put there to crow when the worshippers below deny their Master, like Peter. The idea is, that, because Unitarians believe Jesus when he says, "My Father is greater than I," rather than the church which says that he is equal with the Father, that therefore they deny him, like Peter. But Peter denied his Master, not by being mistaken in regard to his rank, but by telling a lie about him, and by saying he did not know him when he

did. Dr. Croswell's joke, therefore, loses its point, unless he is willing to assert that Unitarians are liars and hypocrites as well as errorists. Moreover, as an ecclesiastical archæologist, he should know that the cock, as a sign of watchfulness, is as old a symbol as the cross on the gable of a church. Cocks are still to be found on some of the oldest Catholic churches; for example, that of San Miniato, near Florence, which was built in the eleventh century. A very large and conspicuous cock crowns the façade of the church at Rosheim, in Alsace, which is a very ancient building. The belfry at Ghent, a fine mediæval structure of the fourteenth century, is crowned with an enormous rooster; and, if an example nearer home is wanted, we may find it in the first Episcopal church erected in Boston, where King's Chapel now stands, which was surmounted by a splendid weathercock above the royal crown. In calling the weathercock on the church "a Protestant innovation," therefore, our High-Church friends show themselves superficial in the knowledge which is their especial boast.

Personal History of Lord Bacon. From Unpublished Papers. By WILLIAM HEPWORTH DIXON, of the Inner Temple. Boston: Ticknor & Fields. 1861.

This is another of the attempts at *rehabilitation*, so common in this century. The eighteenth century was one of *analysis*, and delighted in picking to pieces the characters of great men; finding blots on their escutcheon, and meannesses in their glory. Different is the spirit of the present age; and, no doubt, it is better. It likes to construct systematic and complete characters, whole, smooth, and round; not having spot or wrinkle, or any such thing. Still, this enthusiasm for entireness of character ought not to blind us to the real facts. Mr. Dixon tries to persuade us that Bacon was as great and faultless in his conduct as he was in his intellect. He moves for a reversal of the judgment of history; but, as it seems to us, on inadequate grounds. Bacon tried to serve two masters, — Truth and Policy. He failed, as all must fail, in such attempts. Had he been a mere politician, he would have had a great outward success: had he been a purer lover of truth, his inward glory would have been untarnished. There is a passage in the "Advancement of Learning" which throws much light on the cause of Bacon's moral fall. It is his strenuous argument to prove that a great thinker and writer can also be a great man of affairs. His aim was double; and Mr. Dixon's efforts to disprove it, interesting as they are, and deserving to be studied by all those who care about Bacon, will not produce all the results he aims at, though they will modify largely the views now taken of Bacon's character.

Autobiography of Dr. Alexander Carlyle, Minister of Inveresk; containing Memorials of the Men and Events of his Time. Boston: Ticknor & Fields. 1861.

An entertaining biography. It throws new light on Scottish history, and on the condition of the Kirk of Scotland during the last century.

Bonnie Scotland. Tales of her History, Heroes, and Poets. By GRACE GREENWOOD. With Illustrations. Boston: Ticknor & Fields. 1861.

A book of stories, taken from history, about Robert Burns, William Wallace, Rob Roy, the little Douglas, and the bold Buchanan (this has nothing to do with *our* "little *Dug*" or our bold public functionary); Robert Bruce, Mary Queen of Scots, Montrose, Walter Scott, and others. Written in the usual pleasant style of the author, and a good book for Sunday-school libraries.

Kormak: an Icelandic Romance of the Tenth Century. In Six Cantos. Boston: Walker, Wise, & Co., 245, Washington Street. 1861.

This is an attempt to call attention to the romantic exploits of the Northmen in Iceland and elsewhere. The story is simple, the subject is interesting; and, though we cannot say that there is much poetry in the volume, it is nevertheless a well-told tale.

Capt. Mayne Reid has written a book about bears, in his usual manner. Like all his books, it is an interesting story, which communicates at the same time many interesting facts of natural history. It gives an account of a great bear-hunt, which extended all round the world; of course, giving large scope for the selection of striking facts and incidents. We recommend "*Bruin*" as a good book for a present to boys.

Dean Ramsay's Sketches of Scottish Life and Character contain a great amount of interesting information concerning the manners and customs of the Scotch during the last century. Nor let us omit to add due praise to the book for a copious Index. Mr. Ramsay stoutly defends the Scotch from the charge of being deficient in the sense of humor; but the stories which he tells, and which he imagines to be illustrations of the wit of the Scotch, are many of them singularly deficient in that quality, and rather go to prove the converse of his proposition.

ACKNOWLEDGMENTS.

1860.				
Dec. 26.	From	Mrs. Caroline Howard, for India Mission . . .		$5.00
„ „	„	subscribers to monthly Journal in Bath, Me. .		5.00
„ 28.	„	Rev. W. H. Brown's Society, Augusta, Me., for Monthly Journals		26.00
„ 31.	„	Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals		56.00
„ „	„	sale of Tracts		9.80
„ „	„	scattered subscribers to Monthly Journal in December		36.45
1861.				
Jan. 1.	„	Rev. Dr. Briggs's Society, Salem, for Monthly Journals		24.00
„ „	„	Rev. W. G. Babcock's Society, Scituate, for Monthly Journals		26.00
„ 2.	„	Second Society, Philadelphia, for Monthly Journals		13.00
„ „	„	Rev. A. B. Fuller's Society, Watertown, for Monthly Journals		37.58
„ „	„	a friend in Boston, for Meadville Theological School	$70.00	
		for India Mission	10.00	
		for General Purposes	20.00	100.00
„ 5.	„	Rev. R. R. Shippen's Society, Worcester, as a donation		50.00
„ „	„	a friend, for India Mission		5.00
„ „	„	Society in Billerica, for Monthly Journals . . .		12.00
„ „	„	Rev. Daniel Bowen's Society, Hingham, for Monthly Journals		15.00
„ 8.	„	Rev Dr. Stebbins's Society, Woburn, for Monthly Journals		34.00
„ 9.	„	Rev. Charles Lowe's Society, Somerville, for Monthly Journals		36.00
„ „	„	Philemon Putnam, Esq., as a donation		5.00
„ 10.	„	Society in Leominster, for Monthly Journals . .		28.00
„ „	„	Rev. W. H. Brown's Society, Augusta, Me., for Monthly Journals, additional		5.00
„ 14.	„	subscribers to Monthly Journal in Providence, R.I., through Rev. Dr. Hall		65.00
„ „	„	Rev. Joshua Young's Society, Burlington, Vt., for Monthly Journals, additional		20.00
„ 15.	„	Rev. C. B. Ferry's Society, Peterborough, N.H., for Monthly Journals		26.00
„ 16.	„	Rev. Fred. A. Farley, D.D., Trustee, as income of Graham Fund		112.00
„ „	„	Barton-square Society, Salem, for Monthly Journals		44.00
„ 18.	„	Society in Uxbridge, for Monthly Journals . .		24.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Ira Bailey	Bolton.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
John K. Karcher	Boston.*
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
George Osgood	Montague.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. S. C. M. Potter	W. Bridgewater.
James Richardson	Boston.*
Charles Ritter,	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.